



In the name of Allah: the Compassionate, the Merciful

سورة الممتحنة

AL-MUMTAHINAH

Name

In verse 10 of this Surah it has been enjoined that the women who emigrate to *dar al-Islam* (the Islamic State) and claim to be Muslims, should be examined hence the title *Al-Mumtahinah*. The word is pronounced both as *mumtahinah* and as *mumtahanah*, the meaning according to the first pronunciation being "the Surah which examines", and according to the second, "the woman who is examined."

Period of Revelation

The Surah deals with two incidents, the time of the occurrence of which is well known historically. The first relates to Hadrat Hatib bin Abz Balta'a, who, a little before the conquest of Makkah, had sent a secret letter to the Quraish chiefs informing them of the Holy Prophet's intention to attack them. The second relates to the Muslim women, who had started emigrating from Makkah to Madinah, after the conclusion of the Truce of Hudaibiyah, and the problem arose whether they also were to be returned to the disbelievers, like the Muslim men, according to the conditions of the Truce. The mention of these two things absolutely determines that this Surah came down during the interval between the Truce of Hudaibiyah and the Conquest of Makkah. Besides, there is a third thing also that has been mentioned at the end of the Surah to the effect; What should the Holy Prophet (upon whom be Allah's peace) make the women to pledge when they come to take the oath of allegiance before him as believers? About this part also the guess is that this too was sent down some time before the conquest of Makkah, for after this conquest a large number of the Quraish women, like their men, were going to enter Islam simultaneously and had to be administered the oath of allegiance collectively.

Theme and Topics

This Surah has three parts;

The first part consists of vv. 1-9, and the concluding verse 13 also relates to it. In this strong exception has been taken to the act of Hadrat Hatib bin Abi Balta'a in that he had tried to inform the enemy of a very important war secret of the Holy Prophet (upon whom be Allah's peace) only for the sake of safe guarding his family. This would have caused great bloodshed at the conquest of Makkah had it not been made ineffective in time. It would have cost the Muslims many precious lives; many of the Quraish would have been killed, who were to render great services to Islam afterward; the gains which were to accrue from conquering Makkah peacefully would have been lost, and all these serious losses would have resulted only because one of the Muslims had wanted to safeguard his family from the dangers of war. Administering a severe warning at this blunder Allah has taught the believers the lesson that no believer should, under any circumstances and for any motive, have relations of love and friendship with the disbelievers, who are actively hostile to Islam, and a believer should refrain from everything which might be helpful to them in the conflict between Islam and disbelief. However, there is no harm in dealing kindly and justly with those disbelievers, who may not be practically engaged in hostile activities against Islam and persecution of the Muslims.

The second part consists of vv. 10-11. In this a social problem has been settled, which was agitating the minds at that time. There were many Muslim women in Makkah, whose husbands were pagans, but they were emigrating and reaching Madinah somehow. Likewise, there were many Muslim men in Madinah, whose wives were pagans and had been left behind in Makkah. The question arose whether the marriage bond between them continued to be valid or not. Allah settled this problem for ever, saying that the pagan husband is not lawful for the Muslim women, nor the pagan wife lawful for the Muslim husband. This decision leads to very important legal consequences, which we shall explain in our notes below.

The third section consists of verse 12, in which the Holy Prophet (upon whom be Allah's peace) has been instructed to ask the women who accept Islam to pledge that they would refrain from the major evils that were prevalent among the womenfolk of the pre-Islamic Arab society, and to promise that they would henceforth follow the ways of goodness which the Messenger of Allah may enjoin.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ ۚ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنَّ كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۚ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
My enemies	عَدُوِّي	Take	تَتَّخِذُوا	Not	لَا
Showing	تُلْقُونَ	As friends	أَوْلِيَاءَ	And your enemies	وَعَدُوَّكُمْ
While	وَقَدْ	Affection	بِالْمَوَدَّةِ	Towards them	إِلَيْهِمْ
Has come to you	جَاءَكُمْ	In what	بِمَا	They have disbelieved	كَفَرُوا
And have driven out	يُخْرِجُونَ	The truth	الْحَقِّ	Of	مِنْ
Because	أَنْ	And yourselves	وَإِيَّاكُمْ ۚ	The Messenger	الرَّسُولَ
Your Lord	رَبِّكُمْ	In Allah	بِاللَّهِ	You believe	تُؤْمِنُوا
Come forth	خَرَجْتُمْ	You have	كُنتُمْ	If	إِنْ
My cause	سَبِيلِي	In	فِي	To strive	جِهَادًا
You show in secret	تُسِرُّونَ	My good pleasure	مَرْضَاتِي ۚ	And to seek	وَابْتِغَاءَ
While I am	وَأَنَا	Love	بِالْمَوَدَّةِ	To them	إِلَيْهِمْ
You conceal	أَخْفَيْتُمْ	Of what	بِمَا	All-Aware	أَعْلَمُ
And whosoever	وَمَنْ	You reveal	أَعْلَنْتُمْ ۚ	And what	وَمَا
Then Indeed	فَقَدْ	Of you	مِنْكُمْ	Does that	يَفْعَلُهُ
path	السَّبِيلِ	From the straight	سَوَاءَ	He has gone astray	ضَلَّ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tattakhidhū 'Adūwī Wa 'Adūwakum 'Awliyā'a Tulqūna 'Ilayhim Bil-Mawaddati Wa Qad Kafarū Bimā Jā'akum Mina Al-Ĥaqqi Yukhrijūna Ar-Rasūla Wa 'Iyākum 'An Tu'uminū Billāhi Rabbikum 'In Kuntum Kharajtum Jihādāan Fī Sabīlī Wa Abūghā'a Mardātī Tusirrūna 'Ilayhim Bil-Mawaddati Wa 'Anā 'A'lamu Bimā 'Akhfaytum Wa Mā'A'lantum Wa Man Yaf alhu Minkum Faqad Ḍalla Sawā'a As-Sabīlī
AhmedAli	اے ایمان والو میرے دشمنوں اور اپنے دشمنوں کو دوست نہ بناؤ کہ ان کے پاس دوستی کے پیغام بھیجتے ہو حالانکہ تمہارے پاس جو سچا دین آیا ہے اس کے یہ منکر ہو چکے ہیں رسول کو اور تمہیں اس بات پر نکالتے ہیں کہ تم اللہ اپنے رب پر ایمان لائے ہو اگر تم جہاد کے لیے میری راہ میں اور میری رضا جوئی کے لیے نکلے ہو تو ان کو دوست نہ بناؤ تم ان کے پاس پوشیدہ دوستی کے پیغام بھیجتے ہو حالانکہ میں خوب جانتا ہوں جو کچھ تم مخفی اور ظاہر کرتے ہو اور جس نے تم میں سے یہ کام کیا تو وہ سیدھے راستے سے ہٹ گیا

The Holy Quran

She that is to be Examined

Sura # 60 – 13 Verses - Madina

سورة الممتحنة

Jalandhry	<p>مومنو! اگر تم میری راہ میں لڑنے اور میری خوشنودی طلب کرنے کے لئے (مکے سے) نکلے ہو تو میرے اور اپنے دشمنوں کو دوست نہ بناؤ۔ تم تو ان کو دوستی کے پیغام بھیجتے ہو اور وہ (دین) حق سے جو تمہارے پاس آیا ہے منکر ہیں۔ اور اس باعث سے کہ تم اپنے پروردگار خدا تعالیٰ پر ایمان لائے ہو پیغمبر کو اور تم کو جلاوطن کرتے ہیں۔ تم ان کی طرف پوشیدہ پوشیدہ دوستی کے پیغام بھیجتے ہو۔ اور جو کچھ تم مخفی طور پر اور جو علی الاعلان کرتے ہو وہ مجھے معلوم ہے۔ اور جو کوئی تم میں سے ایسا کرے گا وہ سیدھے راستے سے بھٹک گیا</p>
Yusuf Ali	<p>O ye who believe! Take not My enemies and yours as friends (or protectors)— offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Messenger and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.</p>
M. Khan	<p>O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islāmic Monotheism, this Qur'ān, and Muhammad SAW), and have driven out the Messenger (Muhammad SAW) and yourselves (from your homeland) because you believe in Allāh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, from the Straight Path.</p>
Pickthal	<p>O ye who believe! Choose not My enemy and your enemy for friends. Do ye give them friendship when they disbelieve in that truth which hath come unto you, driving out the messenger and you because ye believe in Allah, your Lord? If ye have come forth to strive in My way and seeking My good pleasure, (show them not friendship). Do ye show friendship unto them in secret, when I am best aware of what ye hide and what ye proclaim? And whosoever doeth it among you, he verily hath strayed from the right way.</p>
Shakir	<p>O you who believe! do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Messenger and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.</p>

إِنْ يَشْفِقُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ



They would (behave)	يَكُونُوا	They gain the upper hand over you	يَشْفِقُوكُمْ	Should	إِنْ
And stretch forth	وَيَبْسُطُوا	As enemies	أَعْدَاءً	To you	لَكُمْ
And their tongues	وَأَلْسِنَتُهُمْ	Their hands	أَيْدِيَهُمْ	Against you	إِلَيْكُمْ
That	لَوْ	And they desire	وَوَدُّوا	With evil	بِالسُّوءِ
				You should disbelieve	تَكْفُرُونَ

Translit	'In Yathqafūkum Yakūnū Lakum 'A`dā'an Wa Yabsuṭū 'Ilaykum 'Aydīyahum Wa 'Alsinatahum Bis-Sū'i Wa Waddū Law Takfurūna
Ahmed Ali	اگر وہ تم پر قابو پائیں تو تمہارے دشمن ہو جائیں اور تم پر اپنے ہاتھ اور اپنی زبانیں برائی سے دراز کریں اور چاہتے ہیں کہ کہیں تم کافر ہو جاؤ
Jalandhry	اگر یہ کافر تم پر قدرت پالیں تو تمہارے دشمن ہو جائیں اور ایذا کے لئے تم پر ہاتھ (بھی) چلائیں اور زبانیں (بھی) اور چاہتے ہیں کہ تم کسی طرح کافر ہو جاؤ

The Holy Quran

She that is to be Examined

Sura # 60 – 13 Verses - Madina

سورة المتحنة

YusufAli	If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil; and they desire that ye should reject the Truth.
M.Khan	Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.
Pickthal	If they have the upper hand of you, they will be your foes, and will stretch out their hands and their tongues toward you with evil (intent), and they long for you to disbelieve.
Shakir	If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve.

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ



Your relatives	أَرْحَامُكُمْ	Will benefit you	تَنْفَعُكُمْ	Never	لَنْ
Day	يَوْمَ	Your children	أَوْلَادُكُمْ ۚ	Nor	وَلَا
Between you	بَيْنَكُمْ ۚ	He will separate	يَفْصِلُ	Of resurrection	الْقِيَامَةِ
You do	تَعْمَلُونَ	Of what	بِمَا	And Allah is	وَاللَّهُ
				All-Seer	بَصِيرٌ

Translit	<i>Lan Tanfa`akum 'Arhāmukum Wa Lā 'Awlādukum Yawma Al-Qiyāmati Yafṣilu Baynakum WaAllāhu Bimā Ta`malūna Baṣīrun</i>
AhmedAli	نہ تمہیں تمہارے رشتے ناطے اور نہ تمہاری اولاد قیامت کے دن نفع دیں گے وہ تمہارے درمیان فیصلہ کرے گا اور جو تم کرتے ہو اللہ اسے خوب دیکھتا ہے
Jalandhry	قیامت کے دن نہ تمہارے رشتے ناتے کام آئیں گے اور نہ اولاد۔ اس روز وہی تم میں فیصلہ کرے گا۔ اور جو کچھ تم کرتے ہو خدا اس کو دیکھتا ہے
YusufAli	Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well all that ye do.
M.Khan	Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is the All-Seer of what you do.
Pickthal	Your ties of kindred and your children will avail you naught upon the Day of Resurrection. He will part you. Allah is Seer of what ye do.
Shakir	Your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do.

فَدَكَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ رَبَّنَا عَلَيْنَا

تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿4﴾

The Holy Quran

She that is to be Examined

Sura # 60 – 13 Verses - Madina

سورة الممتحنة

For you	لَكُمْ	Has been	كَانَتْ	Indeed	قَدْ
In	فِي	An excellent	حَسَنَةً	Example	أُسْوَةً
With him	مَعَهُ	And those	وَالَّذِينَ	Abraham	إِبْرَاهِيمَ
To their people	لِقَوْمِهِمْ	They said	قَالُوا	When	إِذْ
From you	مِنْكُمْ	Are free	بُرَاءُ	Verily we	إِنَّا
Besides	مِنْ دُونِ	You worship	تَعْبُدُونَ	And whatever	وَمِمَّا
You	بِكُمْ	We have rejected	كَفَرْنَا	Allah	اللَّهُ
And between you	وَبَيْنَكُمْ	Between us	بَيْنَنَا	And there has appeared	وَبَدَا
For ever	أَبَدًا	And hatred	وَالْبَغْضَاءُ	Hostility	الْعَدَاوَةُ
In Allah	بِاللَّهِ	You believe	تُؤْمِنُوا	Until	حَتَّى
The saying	قَوْلَ	Except	إِلَّا	Alone	وَحْدَهُ
Verily I will ask for forgiveness	لَأَسْتَغْفِرَنَّ	To his father	لِأَبِيهِ	Of Abraham	إِبْرَاهِيمَ
I have power to do	أَمْلِكُ	And not	وَمَا	For you	لَكَ
Allah	اللَّهُ	Before	مِنْ	For you	لَكَ
In You	عَلَيْكَ	Our Lord	رَبَّنَا	Anything	مِنْ شَيْءٍ ۖ
We turn in repentance	أَنْبَنَّا	And t You	وَالَيْكَ	We put our trust	تَوَكَّلْنَا
		Is the final return	الْمَصِيرُ	And to you	وَالَيْكَ

Translit	<i>Qad Kānat Lakum 'Uswatun Ḥasanatun Fī 'Ibrāhīma Wa Al-Ladhīna Ma'ahu 'Idh Qālū Liqawmihim 'Innā Bura'ā'u Minkum Wa Mimmā Ta'budūna Min Dūni Allāhi Kafarnā Bikum Wa Badā Baynanā Wa Baynakumu Al- 'Adāwatu Wa Al-Baghḍā'u 'Abadāan Ḥattā Tu'uminū Billāhi Waḥdahū 'Illā Qawla 'Ibrāhīma Li'abihi La'astaghfiranna Laka Wa Mā 'Amliku Laka MinaAllāhi Min Shay'in Rabbanā 'Alayka Tawakkalnā Wa 'Ilayka 'Anabnā Wa 'Ilayka Al-Maṣīru</i>
AhmedAli	بے شک تمہارے لیے ابراہیم میں اچھا نمونہ ہے اور ان لوگوں میں جو اس کے ہمراہ تھے جب کہ انہوں نے اپنی قوم سے کہا تھا بے شک ہم تم سے بیزار ہیں اور ان سے جنہیں تم اللہ کے سوا پوجتے ہو ہم نے تمہارا انکار کر دیا اور ہمارے اور تمہارے درمیان دشمنی اور بیزاری ہمیشہ کے لیے ظاہر ہو گیا یہاں تک کہ تم ایک اللہ پر ایمان لاؤ مگر ابراہیم کا اپنے باپ سے کہنا کہ میں تمہارے لیے معافی مانگوں گا اور میں اللہ کی طرف سے تمہارے لیے کسی بات کا مالک بھی نہیں ہوں اے ہمارے رب ہم نے تجھ ہی پر بھروسہ کیا اور تیری ہی طرف ہم رجوع ہوئے اور تیری ہی طرف لوٹنا ہے
Jalandhry	تمہیں ابراہیم اور ان کے رفقاء کی نیک چال چلنی (ضرور) ہے۔ جب انہوں نے اپنی قوم کے لوگوں سے کہا کہ ہم تم سے اور ان (بتوں) سے جن کو تم خدا کے سوا پوجتے ہو بے تعلق ہیں (اور) تمہارے (معبودوں کے کبھی) قائل نہیں (ہو سکتے) اور جب تک تم خدائے واحد اور ایمان نہ لاؤ ہم میں تم میں ہمیشہ کھلم کھلا عداوت اور دشمنی رہے گی۔ ہاں ابراہیم نے اپنے باپ سے یہ (ضرور) کہا کہ میں آپ کے لئے مغفرت مانگوں گا اور خدا کے سامنے آپ کے بارے میں کسی چیز کا کچھ اختیار نہیں رکھتا۔ اے ہمارے پروردگار تجھ ہی پر ہمارا بھروسہ ہے اور تیری ہی طرف ہم رجوع کرتے ہیں اور تیرے ہی حضور میں (ہیں) لوٹ کر آنا ہے

The Holy Quran

She that is to be Examined

Sura # 60 – 13 Verses - Madina

سورة الممتحنة

YusufAli	There is for you an excellent example (to follow) in Abraham, and those with him when they said to their people: "We are clear of you and of whatever ye worship besides Allah: We have rejected you, and there has arisen, between us and you, enmity and hatred— forever— unless ye believe in Allah and Him alone": but not when Abraham said to his father: "I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah." (They prayed): "Our Lord! in Thee do we trust, and to Thee do we turn in repentance: to Thee is (our) final Goal.
M.Khan	Indeed there has been an excellent example for you in Ibrâhim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allâh Alone," except the saying of Ibrâhim (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh ." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return,
Pickthal	There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! we are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only - save that which Abraham promised his father (when he said): I will ask forgiveness for thee, though I own nothing for thee from Allah - Our Lord! In Thee we put our trust, and unto Thee we turn repentant, and unto Thee is the journeying.
Shakir	Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone-- but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming:

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا ۖ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

Make us	تَجْعَلْنَا	Not	لَا	Our Lord	رَبَّنَا
Who disbelieve	كَفَرُوا	For those	لِلَّذِينَ	A trial	فِتْنَةً
Our Lord	رَبَّنَا ۖ	Us	لَنَا	And forgive	وَاعْفِرْ
The All-Mighty	الْعَزِيزُ	You are	أَنْتَ	Verily you	إِنَّكَ
				The All-Wise	الْحَكِيمُ

Translit	<i>Rabbanā Lā Taj'alnā Fitnatan Lilladhīna Kafarū Wa Aghfir Lanā Rabbanā 'Innaka 'Anta Al-'Azīzu Al-Ĥakīmu</i>
AhmedAli	اے ہمارے رب ہمیں ان کا تہمتہ مشق نہ بنا جو کافر ہیں اور اے ہمارے رب ہمیں معاف کر بے شک تو ہی غالب حکمت والا ہے
Jalandhry	اے ہمارے پروردگار ہم کو کافروں کے ہاتھ سے عذاب نہ دلانا اور اے پروردگار ہمارے ہمیں معاف فرما۔ بے شک تو غالب حکمت والا ہے
YusufAli	"Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! For Thou art the Exalted in Might, the Wise."
M.Khan	"Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise."
Pickthal	Our Lord! Make us not a prey for those who disbelieve, and forgive us, our Lord! Lo! Thou, only Thou, are the Mighty, the Wise.
Shakir	Our Lord! do not make us a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۖ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ
الْغَنِيُّ الْحَمِيدُ ﴿٦﴾

For you to follow	لَكُمْ	There has been	كَانَ	Certainly	لَقَدْ
An excellent	حَسَنَةٌ	Example	أُسْوَةٌ	In them	فِيهِمْ
Look forward	يَرْجُو	Did	كَانَ	For who	لِّمَن
And whosoever	وَمَن	And the Last Day	وَالْيَوْمَ الْآخِرَ ۖ	To Allah	اللَّهُ
Allah	اللَّهُ	Then verily	فَإِنَّ	Turns away	يَتَوَلَّ
Worthy of All praise	الْحَمِيدُ	Rich	الْغَنِيُّ	He is	هُوَ

Translit	Laqad Kāna Lakum Fīhim 'Uswatun Ḥasanatun Liman Kāna Yarjū Allāha Wa Al-Yawma Al-'Ākhira Wa Man Yatawalla Fa'inna Allāha Huwa Al-Ghaniyu Al-Ḥamīdu
AhmedAli	الذیہ تمہارے لیے ان میں ایک نیک نمونہ ہے اس کے لیے جو اللہ اور قیامت کے دن کی امید رکھتا ہو اور جو کوئی منہ موڑے تو بے شک اللہ بھی بے پرواہ خویش والا ہے
Jalandhry	تم (مسلمانوں) کو یعنی جو کوئی خدا (کے سامنے جانے) اور روز آخرت (کے آنے) کی امید رکھتا ہو اسے ان لوگوں کی نیک پال چلنی (ضرور) ہے۔ اور روگردانی کرے تو خدا بھی بے پرواہ اور سزاوار حمد (و ثنا) ہے
YusufAli	There was indeed in them an excellent example for you to follow— for those whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all Wants, Worthy of all Praise.
M.Khan	Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allāh and the Last Day. And whosoever turns away, then verily, Allāh is Rich (Free of all needs), Worthy of all Praise.
Pickthal	Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day. And whosoever may turn away, lo! still Allah, He is the Absolute, the Owner of Praise.
Shakir	Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised.

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً ۖ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٧﴾

That	أَنْ	Allah	اللَّهُ	Perhaps	عَسَى
And between	وَبَيْنَ	Between you	بَيْنَكُمْ	Will make	يَجْعَلُ
Among them	مِنْهُمْ	Whom you hold as enemies	عَادَيْتُمْ	Those	الَّذِينَ
Is Able	قَدِيرٌ ۚ	And Allah	وَاللَّهُ	Friendship	مَوْدَّةً ۚ
The Most Merciful	رَحِيمٌ	Oft-Forgiving	غَفُورٌ	And Allah is	وَاللَّهُ

The Holy Quran

She that is to be Examined

Sura # 60 – 13 Verses - Madina

سورة الممتحنة

Translit	`Asá Allāhu 'An Yaj`ala Baynakum Wa Bayna Al-Ladhīna `Adaytum Minhum MawaddatanWa Allāhu Qadīrun Wa Allāhu Ghafūrun Rahīmūn
AhmedAli	شاید کہ اللہ تم میں اور ان میں کہ جن سے تمہیں دشمنی ہے دوستی قائم کر دے اور اللہ قادر ہے اور اللہ بخشنے والا نہایت رحم والا ہے
Jalandhry	عجب نہیں کہ خدا تم میں اور ان لوگوں میں جن سے تم دشمنی رکھتے ہو دوستی پیدا کر دے۔ اور خدا قادر ہے اور خدا بخشنے والا مہربان ہے
YusufAli	It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies: for Allah has power (over all things); and Allah is Oft-Forgiving, Most Merciful.
M.Khan	Perhaps Allāh will make friendship between you and those whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.
Pickthal	It may be that Allah will ordain love between you and those of them with whom ye are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful.
Shakir	It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

Allah	اللَّهُ	Forbid you	يَنْهَاكُمُ	Does not	لَا
Not	لَمْ	Those who	الَّذِينَ	From	عَنِ
Of religion	الدِّينِ	On account	فِي	Fight against you	يُقَاتِلُوكُمْ
Of	مِنْ	Drive you out	يُخْرِجُوكُمْ	And did not	وَلَمْ
And (to deal) justly	وَتُقْسِطُوا	To deal kindly with them	أَنْ تَبَرُّوهُمْ	Your homes	دِيَارِكُمْ
Allah	اللَّهُ	Verily	إِنَّ	To them	إِلَيْهِمْ ۚ
		Those who deal with equity	الْمُقْسِطِينَ	Loves	يُحِبُّ

Translit	Lā Yanhākumu Allāhu `Ani Al-Ladhīna Lam Yuqātilūkum Fī Ad-Dīni Wa Lam Yukhrijūkum MinDiyārikum `An Tabarrūhum Wa Tuqṣīṭu `Ilayhim 'Inna Allāha Yuhibbu Al-Muqṣīṭina
AhmedAli	اللہ تمہیں ان لوگوں سے منع نہیں کرتا جو تم سے دین کے بارے میں نہیں لڑتے اور نہ انہوں نے تمہیں تمہارے گھروں سے نکالا ہے اس بات سے کہ تم ان سے بھلائی کرو اور ان کے حق میں انصاف کرو بیشک اللہ انصاف کرنے والوں کو پسند کرتا ہے
Jalandhry	جن لوگوں نے تم سے دین کے بارے میں جنگ نہیں کی اور نہ تم کو تمہارے گھروں سے نکالا ان کے ساتھ بھلائی اور انصاف کا سلوک کرنے سے خدا تم کو منع نہیں کرتا۔ خدا تو انصاف کرنے والوں کو دوست رکھتا ہے
YusufAli	Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.
M.Khan	Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity.
Pickthal	Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers.
Shakir	Allah does not forbid you respecting those who have not made war against you on account of (your) religion,

and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

Allah	اللَّهُ	Forbids you	يَنْهَاكُمُ	Only that	إِنَّمَا
Who fought against you	قَاتَلُوكُمْ	Those	الَّذِينَ	As regards	عَنِ
And have driven out you	وَأَخْرَجُوكُمْ	The religion	الدِّينِ	On account of	فِي
And helped	وَضَاهَرُوا	Your homes	دِيَارِكُمْ	Of	مِّن
To	أَنَّ	Drive you out	إِخْرَاجِكُمْ	To	عَلَىٰ
Will befriend them	يَتَوَلَّوْهُمْ	And whosoever	وَمَنْ	Befriend them	تَوَلَّوْهُمْ ۚ
Are the wrong-doers	الظَّالِمُونَ	They	هُمْ	Then such	فَأُولَٰئِكَ

Translit	'Innamā Yanhākumu Allāhu `Ani Al-Ladhīna Qātalūkum Fī Ad-Dīni Wa 'Akhrajūkum MinDiyārikum Wa Żāharū `Alā 'Ikhrājīkum 'An Tawallawhum Wa Man Yatawallahum Fa'ulā'ika Humu Aż-Żālimūna				
AhmedAli	تمہیں اللہ انہیں سے منع کرتا ہے کہ جو دین میں تم سے لڑے اور انہوں نے تمہیں تمہارے گھروں سے نکال دیا اور تمہارے نکالنے پر (لوگوں کی) مدد بھی کی کہ ان سے دوستی کرو اور جس نے ان سے دوستی کی تو پھر وہی ظالم بھی ہیں				
Jalandhry	خدا ان ہی لوگوں کے ساتھ تم کو دوستی کرنے سے منع کرتا ہے جنہوں نے تم سے دین کے بارے میں لڑائی کی اور تم کو تمہارے گھروں سے نکالا اور تمہارے نکالنے میں اوروں کی مدد کی۔ تو جو لوگ ایسوں سے دوستی کریں گے وہی ظالم ہیں				
YusufAli	Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances) that do wrong.				
M.Khan	It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the Zālimūn (wrong-doers those who disobey Allāh).				
Pickthal	Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them - (All) such are wrong-doers.				
Shakir	Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.				

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ وَآتُوهُنَّ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا

بِعَصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ أَلْوَا مَا أَنْفَقُوا ۚ ذَلِكُمْ حُكْمُ اللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
Believing women	الْمُؤْمِنَاتُ	Come to you	جَاءَكُمْ	When	إِذَا
Allah	اللَّهُ	Examine them	فَأَمْتَحِنُوهُنَّ	As emigrants	مُهَاجِرَاتٍ
Then if	فَإِنْ	As to their Faith	بِإِيمَانِهِنَّ	Knows best	أَعْلَمُ
Not	فَلَا	They are true believers	مُؤْمِنَاتٍ	You ascertain them	عَلِمْتُمُوهُنَّ
The disbelievers	الْكُفَّارِ	To	إِلَى	Send them back	تَرْجِعُوهُنَّ
Lawful	حِلٌّ	They are	هُنَّ	Not	لَا
They (disbelievers)	هُمْ	Nor	وَلَا	For them	لَهُمْ
And give them	وَأَتُوهُنَّ	For them	لَهُنَّ	Are lawful	يَحِلُّونَ
And not	وَلَا	They have spent	أَنْفَقُوا	That which	مَا
To	أَنْ	On you	عَلَيْكُمْ	Is there sin	جُنَاحَ
You have paid to them	آتَيْتُمُوهُنَّ	If	إِذَا	Marry them	تَنْكِحُوهُنَّ
Hold	تُمْسِكُوا	And not	وَلَا	Their dowries	أُجُورَهُنَّ
And ask for	وَاسْأَلُوا	The disbelieving women	الْكُوفِرِ	As wives	بِعَصَمِ
And let them ask back for	وَلَيْسَ أَلْوَا	You have spent	أَنْفَقْتُمْ	That which	مَا
That is	ذَلِكُمْ	They have spent	أَنْفَقُوا	That which	مَا
He judges	يَحْكُمُ	Of Allah	اللَّهُ	The judgement	حُكْمُ
Is All-Knowing	عَلِيمٌ	And Allah	وَاللَّهُ	Between you	بَيْنَكُمْ
				All-Wise	حَكِيمٌ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Jā'akumu Al-Mu'uminātu Muhājirātin Fāmtahinūhunna Allāhu 'A'lamu Bi'tmānihinna Fa'in 'Alimtumūhunna Mu'uminātin Falā Tarji'ūhunna 'Ilā Al-Kuffāri Lā Hunna Ĥillun Lahum Wa Lā Hum Yaħillūna Lahunna Wa 'Ātūhum Mā 'Anfaqū Wa Lā Junāha 'Alaykum 'An Tankihūhunna 'Idhā 'Ātaytumūhunna 'Ujūrahunna Wa Lā Tumsikū Bi'ishami Al-Kawāfiri Wa As'alū Mā 'Anfaqtum Wa Lās'alū Mā 'Anfaqū Dhālikum Ĥukmu Allāhi Yaħkumu Baynakum Wa Allāhu 'Alīmun Ĥakīmun
AhmedAli	اے ایمان والو جب تمہارے پاس مومن عورتیں ہجرت کر کے آئیں تو ان کی جانچ کر لو اللہ ہی ان کے ایمان کو خوب جانتا ہے پس اگر تم انہیں مومن معلوم کر لو تو انہیں کفار کی طرف نہ لوٹاؤ نہ وہ (عورتیں) ان کے لیے حلال ہیں اور نہ وہ (کافر) ان کے لیے حلال میں اور ان کفار کو دے دو جو کچھ انہوں نے خرچ کیا اور تم پر گناہ نہیں کہ تم ان سے نکاح کر لو جب تم انہیں ان کے مہر دے دو اور کافر عورتوں کے ناموس کو قبضہ میں نہ رکھو اور جو تم نے ان عورتوں پر

The Holy Quran

She that is to be Examined

Sura # 60 – 13 Verses - Madina

سورة الممتحنة

	<p>خرچ کیا تھا مانگ لو اور جو انہوں نے خرچ کیا کہ وہ مانگ لیں اللہ کا یہی حکم ہے، جو تمہارے لیے صادر فرمایا اور اللہ سب کچھ جاننے والا حکمت والا ہے</p>
Jalandhry	<p>مومنو! جب تمہارے پاس مومن عورتیں وطن چھوڑ کر آئیں تو ان کی آزمائش کر لو۔ (اور) خدا تو ان کے ایمان کو خوب جانتا ہے۔ سو اگر تم کو معلوم ہو کہ مومن میں تو ان کو کفار کے پاس واپس نہ بھیجو۔ کہ نہ یہ ان کو حلال میں اور نہ وہ ان کو جائز۔ اور جو کچھ انہوں نے (ان پر) خرچ کیا ہو وہ ان کو دے دو۔ اور تم پر کچھ گناہ نہیں کہ ان عورتوں کو مہر دے کر ان سے نکاح کر لو اور کافر عورتوں کی ناموس کو قبضے میں نہ رکھو (یعنی کفار کو واپس دے دو) اور جو کچھ تم نے ان پر خرچ کیا ہو تم ان سے طلب کر لو اور جو کچھ انہوں نے (اپنی عورتوں پر) خرچ کیا ہو وہ تم سے طلب کر لیں۔ یہ خدا کا حکم ہے جو تم میں فیصلہ کئے دیتا ہے اور خدا جاننے والا حکمت والا ہے</p>
Yusuf Ali	<p>O ye who believe! when there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you: and Allah is Full of Knowledge and Wisdom.</p>
M. Khan	<p>O you who believe! When believing women come to you as emigrants, examine them, Allâh knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give (the disbelievers) that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allâh. He judges between you. And Allâh is All-Knowing, All-Wise.</p>
Pickthal	<p>O ye who believe! When believing women come unto you as fugitives, examine them. Allah is best aware of their faith. Then, if ye know them for true believers, send them not back unto the disbelievers. They are not lawful for them (the disbelievers), nor are they the disbelievers lawful for them. And give them the disbelievers that which they have spent (upon them). And it is no sin for you to marry such women when ye have given them their dues. And hold not to the ties of disbelieving women; and ask for (the return of) that which ye have spent; and let the the disbelievers ask for that which they have spent. That is the judgment of Allah. He judgeth between you. Allah is Knower, Wise.</p>
Shakir	<p>O you who believe! when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and to them ask for what they have spent. That is Allah's judgment; He judges between you, and Allah is Knowing, Wise.</p>

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَانْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا
 ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾

Any (thing)	شَيْءٌ	Have gone from you	فَاتَكُمْ	And if	وَإِنْ
To	إِلَى	Your wives	أَزْوَاجِكُمْ	Of	مِنْ
Then pay to	فَاتُوا	And you have an investment	فَعَاقِبْتُمْ	The disbelievers	الْكُفَّارِ
Whose wives	أَزْوَاجُهُمْ	Have gone	ذَهَبَتْ	Those	الَّذِينَ

The Holy Quran

She that is to be Examined

Sura # 60 – 13 Verses - Madina

سورة الممتحنة

They have spent	أَنْفَقُوا	Of what	مَا	The equivalent	مِثْلَ
Whom	الَّذِي	Allah	اللَّهُ	And fear	وَاتَّقُوا
Are believers	مُؤْمِنُونَ	In Him	بِهِ	You	أَنْتُمْ

Translit	Wa 'In Fātakum Shay'un Min 'Azwājikum 'Ilā Al-Kuffāri Fa`āqabtum Fa'ātū Al-Ladhīna Dhahabat 'Azwājuhū Mithla Mā 'Anfaqū Wa Attaqū Allāha Al-Ladhī 'Antum Bihi Mu'uminūna				
AhmedAli	اور اگر کوئی عورت تمہاری عورتوں میں سے کفار کے پاس نکل گئی ہے پھر تمہاری باری آجائے تو ان مسلمانوں کو دے دو جن کی بیویاں چلی گئی ہیں بتنا کہ انہوں نے دیا تھا اور اس اللہ سے ڈرو کہ جس پر تم ایمان لائے ہو				
Jalandhry	اور اگر تمہاری عورتوں میں سے کوئی عورت تمہارے ہاتھ سے نکل کر کافروں کے پاس چلی جائے (اور اس کا مہر وصول نہ ہوا ہو) پھر تم ان سے جنگ کرو (اور ان سے تم کو غنیمت ہاتھ لگے) تو جن کی عورتیں چلی گئی ہیں ان کو (اس مال میں سے) اتنا دے دو جتنا انہوں نے خرچ کیا تھا اور خدا سے جس پر تم ایمان لائے ہو ڈرو				
YusufAli	And if any of your wives deserts you to the Unbelievers, and ye have an accession (by the coming over of a woman from the other side) Then pay to those whose wives have deserted the equivalent of what they had spent (on their (dower): And fear Allah, in Whom ye believe.				
M.Khan	And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to retrace back your Mahr but they refused) — then you went out for a Ghazwah (military expedition) (against them and) gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allāh in Whom you believe.				
Pickthal	And if any of your wives have gone from you unto the disbelievers and afterward ye have your turn (of triumph), then give unto those whose wives have gone the like of that which they have spent, and keep your duty to Allah in Whom ye are believers.				
Shakir	And if anything (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.				

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ
وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ
فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

When	إِذَا	Prophet	النَّبِيُّ	O	يَا أَيُّهَا
To gie you the pledge	يُبَايِعْنَكَ	Believing women	الْمُؤْمِنَاتُ	Come to you	جَاءَكَ
Not	لَا	That	أَنْ	To	عَلَى
Anything	بِاللَّهِ	With Allah	بِاللَّهِ	They will associate in worship	يُشْرِكْنَ
Nor (and not)	وَلَا	They will steal	يَسْرِقْنَ	Nor (and not)	وَلَا
They will kill	يَقْتُلْنَ	Nor (and not)	وَلَا	They will commit illegal sexual intercourse	يَزْنِينَ
They bring	يَأْتِينَ	Nor (and not)	وَلَا	Their children	أَوْلَادَهُنَّ

The Holy Quran

She that is to be Examined

Sura # 60 – 13 Verses - Madina

سورة الممتحنة

Between	بَيْنَ	That they forged (falsehood)	يَفْتَرِيَهُ	Slander	بُيُوتَانٍ
And not	وَلَا	And their feet	وَأَرْجُلِهِنَّ	Their hands	أَيْدِيَهُنَّ
Any just matter	مَعْرُوفٍ ۚ	In	فِي	They will disobey you	يَعْصِيَنَّكَ
To them	لَهُنَّ	And ask to forgive	وَاسْتَغْفِرْ	Then accept their pledge	فَبَايِعْهُنَّ
Allah	اللَّهُ	Verily	إِنَّ	Allah	اللَّهُ ۖ
		Most Merciful	رَحِيمٌ	Is Oft-Forgiving	غَفُورٌ

Translit	Yā 'Ayyuhā An-Nabīyu 'Idhā Jā'aka Al-Mu'uminātu Yubāyi`naka `Alā 'An Lā Yushrikna BillāhiShay'āan Wa Lā Yasriqna Wa Lā Yaznīna Wa Lā Yaqtulna 'Awlādahunna Wa Lā Ya'tīna Bibuhtānin Yaftarīnahu Bayna 'Aydīhinna Wa 'Arjulihinna Wa Lā Ya`shīnaka Fī Ma'rūfinFabāyi`hunna Wa Astaghfir Lahunna Allāha 'Inna Allāha Ghafūrun Raḥīmūn
AhmedAli	اے نبی جب آپ کے پاس ایمان والی عورتیں اس بات پر بیعت کرنے کو آئیں کہ اللہ کے ساتھ کسی کو شریک نہ کریں گی اور نہ چوری کریں گی اور نہ زنا کریں گی اور نہ اپنی اولاد کو قتل کریں گی اور نہ بہتان کی اولاد لائیں گی جسے اپنے ہاتھوں اور پاؤں کے درمیان (نطفہ شوہر سے جنی ہوئی) بنالیں اور نہ کسی نیک بات میں آپ کی نافرمانی کریں گی تو ان کی بیعت قبول کر اور ان کے لیے اللہ سے بخشش مانگ بے شک اللہ بخشنے والا نہایت رحم والا ہے
Jalandhry	اے پیغمبر! جب تمہارے پاس مومن عورتیں اس بات پر بیعت کرنے کو آئیں کہ خدا کے ساتھ نہ شرک کریں گی نہ چوری کریں گی نہ بدکاری کریں گی نہ اپنی اولاد کو قتل کریں گی نہ اپنے ہاتھ پاؤں میں کوئی بہتان باندھ لائیں گی اور نہ نیک کاموں میں تمہاری نافرمانی کریں گی تو ان سے بیعت لے لو اور ان کے لئے خدا سے بخشش مانگو۔ بے شک خدا بخشنے والا مہربان ہے
YusufAli	O Prophet! When believing women come to thee to take the oath of fealty to thee that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood and that they will not disobey thee in any just matter then do thou receive their fealty and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.
M.Khan	O Prophet! When believing women come to you to give you the Bai'ah (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Ma'rūf (Islāmic Monotheism and all that which Islām ordains) then accept their Bai'ah (pledge), and ask Allāh to forgive them, Verily, Allāh is Oft-Forgiving, Most Merciful.
Pickthal	O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe nothing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.
Shakir	O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ

مِنْ أَصْحَابِ الْقُبُورِ ﴿13﴾

The Holy Quran

She that is to be Examined

Sura # 60 – 13 Verses - Madina

سورة الممتحنة

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
A people	قَوْمًا	Take as friends	تَتَوَلَّوْا	Do not	لَا
Upon (with) them	عَلَيْهِمْ	Allah	اللَّهُ	Is angry	غَضِبَ
From (any good)	مِنْ	They have despaired	يَسْأُوا	Surely	قَدْ
Have despaired	يَسْأُوا	Just as	كَمَا	(in) the Hereafter	الْآخِرَةِ
The people (of)	أَصْحَابِ	From	مِنْ	The disbelievers	الْكُفَّارِ
				The graves	الْقُبُورِ

Translit	<i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tatawallaw Qawmāan Ghadība Allāhu 'Alayhim Qad Ya'isū Mina Al-Ākhirati Kamā Ya'isa Al-Kuffāru Min 'Aṣḥābi Al-Qubūri</i>
AhmedAli	اے ایمان والو! اس قوم سے دوستی نہ کرو جن پر اللہ کا غضب ہوا وہ تو آخرت سے ایسے ناامید ہو گئے کہ جیسے کافر اہل قبور سے ناامید ہو گئے
Jalandhry	مومنو! ان لوگوں سے جن پر خدا غصے ہوا ہے دوستی نہ کرو (کیونکہ) جس طرح کافروں کو مردوں (کے جی اٹھنے) کی امید نہیں اسی طرح ان لوگوں کو بھی آخرت (کے آنے) کی امید نہیں
YusufAli	O ye who believe! Turn not (for friendship) to people on whom is the Wrath of Allah. Of the Hereafter they are already in despair, just as the Unbelievers are in despair about those (buried) in graves.
M.Khan	O you who believe! Take not as friends the people who incurred the Wrath of Allāh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).
Pickthal	O ye who believe! Be not friendly with a folk with whom Allah is wroth, (a folk) who have despaired of the Hereafter as the disbelievers despair of those who are in the graves.
Shakir	O you who believe! do not make friends with a people with whom Allah is wroth; indeed they despair of the hereafter as the unbelievers despair of those in tombs.